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tions is M. Gaston Rebours, the representative in France of *Scribner's Magazine*. He has formed an American and an English committee in Paris. At the head of the latter stands the British Ambassador, while the United States Ambassador has accepted the presidency of the American committee, one of whose members is Mr. Henry Vignaud, First Secretary of the United States Embassy, and an ardent bibliophile as well as a laborious diplomat.

THEODORE STANTON.

PARIS.

JAPAN AND CHINA.

The Japanese monthly *Richgozasshi*, of January, 1893, contains an article by Professor Inowye in which he compares Sosi's philosophy with Christianity, Spencerianism, Confucianism, and German pessimism. As Professor Inowye's article is inaccessible to those not familiar with the Japanese language, we here present a résumé of Sosi's philosophy, which is too little known among Western scholars.*

Sosi was born in the country of So, China, 400 years B.C. He was known as an eloquent orator, energetic writer, and learned philosopher. He left his noble work entitled with his own name, and it is read by all scholars in the literary line and admired by modern philosophers. By virtue of his doctrine, which partly coincides with Buddha's "Nirvâna" and partly with Schopenhauer's pessimism, he duly belongs to the modern idealistic school.

Sosi was no less a great thinker than Plato or Socrates, who lived in the same age. If his doctrine could be carefully tested by

*We present here a table of the names referred to in this article, in Japanese and Chinese, as the spoken sounds of the same literal characters differ in the two languages.

JAPANESE	CHINESE	JAPANESE	CHINESE
Sôsi.	Chwang-Tsz	Sika.	Tsz'-Kwá
Sô.	Sung	Shusi.	Chú-Tsz'
So.	Sú	Chôsôkôsi.	Cháng-Sang-Kung-Tsz'
I, (Eh).	Wéi	Kan-insi.	Kwan Yin Tsz'
Bokusui.	P'oh-Shwui	Rôsi.	Lao-Tsz' or Lau-Tsze
Gi.	Wéi	Tôkakusi.	Tau-Kwo-Tsz'
Kautaishi or Kantaishi.	Kwan-T'ui-T'sz'	Keisi.	K'ing-Tsz'
Densiho.	T'ien-Tsz' Fang	Ressi.	Lieh-Tsz'

the Western philosophers, assuredly it would command their admiration and very likely give some light to philosophical controversies: it is for this purpose that I bring this doctrine before you.

Sosi was born of a very poor family and lived under a constant pressure of poverty, by which, however, he was never depressed. Numerous opportunities for high positions were uncared for; he had no regard for money. We are told that King I, of So, sent a magnificent present to Sosi and offered him the office of prime minister. Sosi answered the king's messenger thus: "The thousand pieces of gold is a good income; the position of prime minister is high and honorable; but dost thou not know the fate of the pig that is fattened for the feast? It is carefully fed, daintily dressed, and finally guided into the temple where it is to be sacrificed. At this time it might desire to be a common pig, but how can it escape? Go thou away promptly; I would rather stay in a lowly home and enjoy its poverty, than to be held in bondage by the king."

The king was still anxious to secure him and sent two high officers, and repeated his demand by saying: "Please come and take the government in your hands." Sosi, who was fishing in the river Bokusui, answered without giving them any sign of respect: "I have heard there was a strange turtle which lived three thousand years ago in thy country, the skeleton of which the king carefully wraps up and keeps in his palace. Would this turtle rather die to be thus glorified by the king, or would it live to crawl in a muddy pond?" Then the two officers said: "We should think that the turtle would rather like to live in the muddy pond." Sosi replied: "Go thou away; I also would rather live in the muddy pond."

Sosi, wearing old shoes and soiled clothing, met with the king of Gi, who, having sympathy for the philosopher in his poverty, said to him: "How depressed thou art!" Sosi answered: "I am poor, but not depressed. If one has moral principles, yet cannot practise them, then he would be depressed; those who have tattered clothes and old shoes may be poor, but not depressed."

From the foregoing stories we learn for what he cared and for what he did not. His indifference to fortune is due to his doctrine.

How was he educated? and whose doctrine did he fol-

low? are important questions; there are two traditions about his early education. According to Kantaisi, Sosi was taught by Densiho, whose name is given in Sosi's book. Densiho was taught by Sika, who was one of the principal disciples of Confucius, and in this respect Sosi may be called a follower of Confucius. But Shusi said Sosi was taught by Chosokosi, who was a pupil of Kan-insi, who was a disciple of Rosi;* therefore Sosi must be a follower of Rosi, the great rival philosopher of Confucius. By examining Sosi's doctrine we may judge that he belonged to Rosi's school rather than to Confucius's, yet it seems that he first studied the latter, then the former, and finally built up his own system, which in its ethical application coincides with that of Rosi.

Sosi's principle is based upon Rosi's, but he discusses the subject more freely than his predecessor. However, his discussion is rather conversational than argumentative; consequently, his noble phrases are disjointly placed, and the treatise, as a whole, sinks into confusion.

Sosi recognises two kinds of existence: the one is distinguishable, and the other undistinguishable; the one is relative and finite, and the other is absolute and infinite; the one is the world of dependence and mutual maintenance, the other is independent and self-existing; finally, the one is a false, temporal, and changing world, the other is a true, eternal, and fixed world.

All these notions are derived from the first couple of antitheses—distinguishable and undistinguishable. The same conclusion may be arrived at from a psychological point of view. Let me briefly discuss it.

When the state of things is distinguishable its various aspects reflect upon the mind and arouse the waves of thought, producing emotion, passion, and temptation. But where there is no distinction in the state of things, and all are equal like the perfect equilibrium of scales, there are no vibrations arising in our consciousness. The one is a state of perfect equilibrium, therefore its condition is

* Rosi is the Japanese spoken sound of Lâo-tsze. See table on page 607, footnote.

fixed and peaceful; the other is out of balance, therefore its condition is changeable and struggling. Hence Sosi thought this real world not a very happy world. He said the distinguishable world is a temporary world of short lodging, and the undistinguishable world is the one which we should seek to attain.

Sosi derived this idea of two sorts of worlds from Rosi, who said in the first chapter of his book: "Non-name is the beginning of the world, and name is mother of the universe."

Here, by "non-name," Rosi means the undistinguishable world, and by "name" the distinguishable. Sosi divides Rosi's non name into two, in order to make a clear separation of the distinguishable from the undistinguishable, and said in the chapter of "Heaven and Earth": "There was in the beginning of the world nothing-nothing, then non-name, and then name." Here by "nothing-nothing" he does not mean the world was originated out of nothing, but that there was such a thing that could never have properly been termed anything else than "nothing-nothing," which, in his view, is still existing and forming the true world.* Here a question will naturally arise. If this real world of transiency was made from "nothing-nothing," why does it differ from the true world of "nothing-nothing"? This may be answered by saying, "nothing-nothing" is creative while the real world is created; being modified, it retains no longer the first quality. "Nothing-nothing" may contain Rosi's "non-name" and Ressi's "invisible," and it well coincides with Spencer's "Unknowable."

According to Spencer, "the Unknowable" is beyond reach of

* The ideas "nothing" and "emptiness," as is well known, play an important part in Lâo-tsze's philosophy. The Chinese conception of nothing, however, is different from that which is common among the Western nations. Nothing, in Chinese philosophy, is the absence of distinguishing features and the presence of all that which permeates with equal reality all existence. It is comparable to Hegel's Absolute, who also puzzled the world with his famous dictum that absolute nothing and absolute being are identical. Now Sosi's term "nothing-nothing" must not be construed to mean a negation of nothing, so as to denote something that is "not nothing," but, according to the Chinese idiom, it conveys the idea of a higher kind of nothing; it is, as it were, and to use the mathematician's slang, 0², viz., nothing to the second power, and we might translate it by "absolute nothing."—ED.

human knowledge, yet underlies everything. So it is with "nothing-nothing." It is beyond human reach yet we are originated out of it; and we cannot be independent of it but it includes us all; as it is infinite and we finite, we are simply its parts. This idea becomes clear when he claims his truth of "nothing-nothing" to be omnipresent. Tokakusi asked Sosi, "Where is the Truth?" Sosi said, "The Truth is in ants." Tokakusi, being surprised with the answer, repeated his question. Sosi said, "It is in wheat, in brick and in wall." Thus he evidently claims the truth of "nothing-nothing" to be in either organic or inorganic matter, and in every space and time. The universe, whether known or not, has a knowable character. We are like a frog in the bottom of a well, ignorant about the universe. But when we come up to the top we shall know more. Hence Sosi divided his distinguishable world or knowable universe into two, by calling them "name" and "non-name" according to whether they are conceived by human thought or not. Unknowable or undistinguishable is not that which is not known, but that which cannot be known. We may be with it when we reach that highest stage. To be with it is not to know it: to know it is to describe it relatively. But how can we speak relatively when there is nothing to compare?

Thus Sosi's classification was a great success; it made the distinction between knowable and unknowable very clear—the task in which Spencer failed utterly.

Sosi applied this same classification to humanity and said, "I have reached as high as "nothing" but not "nothing-nothing" yet. Thus the essence of Sosi's doctrine is "nothing-nothing" and he regards it as the highest stage which we must strive to attain.

"How can we attain this stage?" is the most important question on which his doctrine is based. Sosi answers this question with four words, *Kio mu ten tan*, which may be translated: "Sweep off all the impurity from thy heart, and store only the truth, which is 'nothing-nothing.' Therefore, in short, keep thy heart empty." To do this is to cast aside all worldly desire and to animate ourselves with the divine spirit. Is this not near the Christian teaching? Yet a spy of the enemy lies in the pleasing spot. Spirit is

immortal, yet life is mortal. Spiritual life must be distinguished from physical life. The first is not a continuation of the second. Spirit simply rests in a living body and it does not give life to dead matter. This distinction is not clear in Christianity, yet it is very clear in Sosi's doctrine. He said, "Life is combination or arrangement of elements; when the elements assemble, there is life; and when they scatter, there is death. Consequently the life is that which we borrow and is therefore the dust." In the chapter of "Absolute Happiness" of his book, he gives us an interesting story, relating to his own conduct, which may astonish my reader. Sosi lost his wife. His friend Keisi came to mourn her death, but seeing Sosi lying down and singing, he was quite surprised and blamed him: "Thy wife was a faithful companion; she nourished thy children, became aged and now is dead; but thou art not only indifferent to her death but lie here and sing. What is the matter? Is this conduct not abominable?" Sosi answered, "No, since I lost my wife why should I give utterance to my sorrow? Think of her origin; she had no life, no shape, no spirit, before she was born. Some things which were floating in infinite space were assembled, modified and formed elements: the elements modified and formed shape, and the shape modified and formed the living being of humanity. Now her body has taken a reverse order, modified itself and sunk into death. This is quite analogous with the passing of spring and autumn, winter and summer. O! my wife has gone into this 'Great Room,' the universe. If I cry and regret, I show my ignorance of 'Decree'; therefore, I do not cry." If he had been Schopenhauer he would very likely have requested congratulations upon her death, for, according to his pessimism, the birth of any one is to be regretted, because he must fall under the burden of bitterness of this melancholy world. Sosi did not go to such an extreme as Schopenhauer, but his dislike of the world was clear when he said: "The life-time in the world is not better than the time before his birth." Then he continues, "death is better than birth."

This idea may be illustrated by an interesting story told of him.

"Sosi went to So and saw a skull lying on the ground. He struck it and said: "Hast thou been covetous of life, but finally art

overcome by death? Hast thou been killed when thy country was destroyed? Having committed some crime, hast thou killed thyself, fearing punishment and disgrace to thy family? Hast thou died from hunger or cold? Hast thou been wearied by thy great age?" Speaking thus, Sosi went to sleep, taking the skull as a pillow. At midnight Sosi dreamed of the skull who said to him: "All that thou hast suggested are distresses of mankind, but when one dies one has no trouble at all. Wouldst thou like to know what death is?" Sosi answered "Yes." The skull said: "If a man is dead he has no king, no subject, no change of climate, but freely floats in heaven; no king can enjoy such profound happiness." Sosi not without distrust asked the skull: "Wouldst thou like to be covered up with flesh and skin and sent back to thy home?" The skull clouded his brow, and said: "Why should I desire to leave this happiness and return to the world and resume human distress?"

Such being Sosi's doctrine, its essential point is to leave or forget this toilsome world and embody ourselves with "nothing-nothing." But such an effort and passive nature can never be expected of man. For this reason Sosi's doctrine could neither progress nor be practised. And this is the main difference between Sosi's doctrine and Confucianism.

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JAPAN.